3 interviews ✓ also see interview #2 (5010) and group interview #203

5010 Project I.D. No. 45

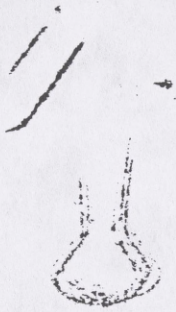
NAME: Washizu, Takae DATE OF BIRTH: 1/1900 PLACE OF BIRTH: Aichi
Age: 72 Sex: F Marital Status: ___ Education: Elementary School (6 yrs)

PRE-WAR:
Date of arrival in U.S.: 6/1921 Age: 21 M.S. M Port of entry: San Fran.
Occupation/s: 1. Housewife 2. ___ 3. ___
Place of residence: 1. Walnut Grove, Ca. 2. Fair Ranch 3. Florin, Ca.
Religious affiliation: ___
Community organizations/activities: ___

EVACUATION:
Name of assembly center: ___
Name of relocation center: Tule Lake, Ca. & Amache, Colorado
Dispensation of property: ___ Names of bank/s: ___
Jobs held in camp: 1. ___ 2. ___
Jobs held outside of camp: ___
Left camp to go to: California

POST-WAR:
Date returned to West Coast: October 1945
Address/es: 1. Sacramento, California 2. ___
3. ___
Religious affiliation: Christian Church
Activities: 1. ___ 2. ___ 3. ___
If deceased, date, place and age at time of death: ___

Name of interviewer: Hoihachiro Takarabe Date: 9/24/73 Place: Sacramento, Ca.
Translator - Mayse Mariko



#10
#43

NAME: MRS. WASHIZU

AGE: 73 years old

BIRTHDATE: JANUARY, 1900

BIRTH PLACE:

WHAT YEAR AND AGE DID YOU COME TO THE U.S.: 1921 Age: 21

MAJOR OCCUPATION: Husband: Farm Laborer

RELOCATION CAMP: Tule Lake

INTERVIEWED DATE: September 24, 1973

INTERVIEWER: Reverend Hei Takarabe

TRANSLATED DATE:

TRANSLATOR: Kiyoshi Fujiwara

NAME: MRS. WASHIZU

Q. What is your name?

A. My name is Takae Washizu.

Q. How do you write Takae?

A. The character for "Taka" means "high", and "e" means "a branch".

Q. What part of Japan are you from?

A. I'm from Aichi prefecture.

Q. When were you born?

A. I was born in January of 1900.

Q. You're seventy-two years old now, aren't you?

A. That's right.

Q. How far did you go in school?

A. I just went to elementary school for six years.

Q. What do you remember about your school days?

A. I wasn't crazy about school. I was absent from school so often that the teacher and the principal came over to my house. I hid myself while they were visiting my parents. I picked up something from our farm and hid it in my "kimono" sleeve. When I ate it secretly in class, the teacher found me and scolded me. I remember that two boys from my class and some of the upper class students teased me in a nearby pine forest. That's why I hated school. Being poor, my parents couldn't speak up for me. My mother forced me to go to school and sent me off to school three times. The children from poor families were never appointed as class leaders no matter how bright they were. The children from rich families were treated

well by the teachers, and principal, because their parents often invited the teachers and the principal to banquets.

Q. What was your family religion?

A. The Shinshu sect was our family religion.

Q. What kind of person was your father?

A. He was a very quiet farmer.

Q. How about your mother?

A. She was a strict mother, which was only natural, for she had to take care of many children.

Q. How many children were there in your family?

A. There were nine children.

Q. Do you remember what happened in Japan?

A. The "rice riot", the Russo-Japanese War, and World War I occurred.

Q. How old were you when you came to the United States?

A. I was twenty-one years old.

Q. What had you been doing before you came here?

A. I had been helping my parents and my aunt on the farm.

Q. How large was your parents farm?

A. Being a tenant farmer, my father had only six "tan".[1]

Q. What motivated you to come to the U.S.?

A. A number of people in our village immigrated to the U.S. at that time. Having been treated small in the village, I was rebellious against the village as a whole, and I wanted to get out of there. Besides that, a dollar at that time was worth two yen. I swore that I would never return to the village without having achieved great success in the U.S. However, I missed my home village as time passed.

Q. What is your maiden name?

A. Ohno is my maiden name.

Q. How did you meet Mr. Washizu? Had you known him before?

A. No, I hadn't. Though he was from the same district, he was from a different village. Washizu borrowed money from a friend of his and returned to Japan to marry me. My cousin, who had succeeded in business in the U.S., met Washizu at the Japanese Association. My cousin, who was the president of that association, told Washizu about me.

Q. How many years older than you was Mr. Washizu?

A. When we married, he was forty-three and I was twenty-one.

Q. Did you come to the U.S. right after you were married?

A. We were married in May and came to the U.S. in June.

Q. Where did you land?

A. We landed in San Francisco. We took the "Koya-maru."

Q. Did you stay on Angel Island?

A. Yes, I did. I'll never forget that place. I had to stay there to have a physical examination. My husband left me some money in case I should fail the physical examination and go back to Japan. I was released after several days.

Q. Where did you go from San Francisco?

A. We went to Walnut Grove on (Rally Island), where the friend who had loaned money to Washizu lived.

Q. What kind of people were on board the boat?

A. Most of the passengers were immigrants.

Q. Were there any brides of "picture marriages"?

A. No. The "picture marriage" had been abolished in 1921.

Q. How long did it take to get to the U.S. by boat?

A. It took eighteen days to get here by boat.

Q. Did anything unusual happen on the boat?

A. It was fun for me to be on board; however, I was seasick until we stopped in Hawaii.

Q. What had you imagined the U.S. would be like before you left Japan?

A. I'd imagined that the U.S. would be an advanced country. On the contrary, I was shocked by reality. There was no electricity around Rally Island and the bathroom there was more primitive than the ones in Japan. Life in the countryside was just lonesome.

Q. What was the hardest part of your life at that time?

A. My husband was too old and too small-minded for me to communicate. I wanted to leave him, but I didn't have any place to go.

Q. Do you have three children?

A. Yes. I have one boy and two girls.

Q. Is the oldest child a girl?

A. No. The oldest one is a boy.

Q. What did you enjoy doing at that time?

A. I enjoyed going to town to shop during my time-off. We moved from one farm to another.

Q. How far did you go?

A. We worked at the Fair Ranch for a month, picked grapes in Florin, and then, went to ( ) camp.

Q. What was housing like on the farms?

A. Some farms had separate rooms for couples, others didn't have any. Sometimes we slept in a barn with horses and cows.

Q. Did men and women sleep separately in the barn?

A. No. Everybody slept together there.

Q. How long did you continue leading such a life?

A. We led that kind of life until our children were born. Then, we became tenant farmers and shared forty percent of our profits with the landowner. Later on, that kind of percentage was prohibited by law.

Q. You must have experienced a lot of things throughout your life.

A. Yes, I have. One man tried to make love to someone elses wife. Having been refused by her, he killed her child by pushing the child into a hole where a motor was set in deep down. Another man, who also tried to seduce one mother in vain, cut her daughter's hand. Mr. and Mrs. K's child was kidnapped while they were working on the farm. She also rejected one man who tried to make love to her.

Q. When was it?

A. It was between 1920 and 1930. There were many ads about finding wives in the newspapers at that time. Many wives deserted their husbands in those days. The life we had here then was almost unbearable. I wanted to run away from my husband, but I couldn't leave my children. I couldn't trust my husband to raise my children. I was just patient and dreamed about my children's bright future.

Q. Do you know any wife personally who ran away from her husband?

A. No,I don't know.

Q. Some people asked ministers, the Japanese Association and the Salvation Army to find their missing kin. Mr. Kobayoshi of the Salvation Army risked his life helping people in need. He mediated for couples who were separated. When a couple wasn't reconciled, he found a white family where the wife could work as a domestic helper. Mr. Kobayoshi is dead now.

Q. Who were the ministers at that time?

A. I don't remember, because one minister after another took the position.

Q. Could you tell me again what you told me at my home about the typical life of an Issei female?

A. While I was raising the children I took care of a lot of farm workers as well. I got up at four a.m. and fed the workers and my children by seven a.m.. The workers had to be on the farm by seven a.m.. I went to work on the farm after washing dishes. I came back home an hour before lunch time and dinner time to cook meals. I took bathes last, and washed clothes every night by hanging a lantern on a willow. I unually went to bed at midnight. I met Reverend Kato's wife from Aichi prefecture where I come from. She was Kibei Nisei and was happy to see someone from the same prefecture. She died at the age of twenty-three. She had ruined her health due to the hard life. I remember that it was ten years ago that she died. Reverend Kato was at a loss with his children. Before long, Reverend Kato also died. His children were adopted individually by several families. Having been ill-treated by people during my childhood, I tried to be kind to the weak. According to a newspaper article, Issei females died young. Men are to blame for that. Men didn't earn enough money for a whole family to survive; that's why women had to work and earn supplementary incomes. Men didn't fulfil their duty as the heads of families.

Q. Did you hate to get up so early and go to bed so late?

A. Yes, I did. I hated to work for some other family as a cook, having children as I did. I and my children lived with one family for two years.

Q. What did Mr. Washizu do during those two years?

A. He worked on the farm for the family. Reverend ( ) reproduced the Issei's life by jesture, which was clear and accurate. He moved to

Livingston later. When he went to pick up his child at school, he passed out. I heard that his brother in Chicago came over and helped him.

Q. Did you have contact with white people?

A. Yes, I did. Our boss was a white man.

Q. How did white people treat you?

A. Some were kind, others weren't. A kind white man stopped at my place every time he was going to a store by car. He asked me if I needed anything. Though I didn't know how to answer in English well, I asked him for meat, milk or canned sardine. One bad white man deceived us for money. We had been dealing with him for quite some time, though.

Q. What was your greatest hardship?

A. I had to work as hard as men. Issei mothers left their children at home and worked on farms. Nobody could take care of their children when they needed to go to the toilet. Working on a muddy farm all day, I had to make a bath every evening. I got water from the well and boiled it for a long time, which was a big chore.

Q. What was your food like?

A. We couldn't afford anything fancy. Not having a refrigerator, we dug a cave and put a pottery in it and used it as a storage.

Q. Was going shopping in town the only pleasure you had?

A. I didn't have too much fun in the first place. When my children were happy, I was happy too.

Q. Do you think that Issei males were selfish?

A. I think it depended upon the individual. As for my husband, I daresay that he was a coward. Though I wanted to speak up and tell him what I felt about him, I didn't have an opportunity to do so. Since I didn't trust my husband I couldn't hide my feelings very well. He got mad whenever he sensed my

feeling in our conversation. I realized later that I should respect him as my husband no matter how unworthy he was. I read in a book that you should trust and listen to others, which I think is very true. The Japanese proverb says, "Be alert, everybody is a thief," which I don't think is true. A wife must trust and respect her husband, and a husband must be responsible for his wife. He shouldn't misuse his power.

Q. Where were you when Peal Harbor was attacked by the Japanese military forces? It was on Sunday wasn't it?

A. I was at home here.

Q. How did you know about it?

A. Masaaki happened to hear about it and told us the news. My husband and I didn't believe it in the beginning. Then, a nextdoor neighbor's wife said the same thing to me and I knew Masaaki was right. The President of the Japanese Association told us that the Japanese military forces had attacked Pearl Harbor all of the sudden and that we should be careful when we had to go out. I was mad at Japan for having done such a foolish thing. We had been told before that the Japanese forces would come to the U.S. on a number of military boats and save us whenever a war broke out. On the contrary, Japan created the worst problem ever for the Japanese people in the U.S. Not having returned to Japan at all, I missed my home in Japan. In the meantime, the Japanese people on the west coast were notified to move out by May. Several weeks before May, soldiers came around and posted notices on telephone poles. It was sad for me to leave the place where I had been living for such a long time. Staring at the ceiling in bed at night, I wondered who would take care of my cherry tree and my house after we moved out. I also thought about my mother in Japan. I regretted not having returned

to Japan earlier. Soldiers came, and I was moved with the other Japanese people from Sacramento. In my childhood, a number of soldiers passed through our village once in a while. All of the villagers welcomed the soldiers. The soldiers encouraged children to become brave soldiers. My image of Japanese soldiers was good. However, the American soldiers who attended the evacuation were mean. Whenever I did something wrong, they put the muzzle of their rifle on my long hair. Other soldiers sent from the W.R.A. also had rifles. They checked to see if we had cameras or weapons. The evacuation started around noon. We were given sandwiches, oranges and milk for lunch. Each family was given a number. The bill for the evacuation camp had been passed, so that the camp was legal.

Q. Did any problem arise in the camp?

A. Male Issei were spreading one false rumor after another. They hid a short-wave radio in one of their beds and listened to the news from Japan. Japan announced only the battles they had won; therefore, the Issei misunderstood the situation and thought that Japan was fighting well. After we were transferred to the camp facilities in Tule Lake, we had better facilities such as a sewer toilet, and a separate dining place for each family. They hired teachers to teach us English, flower arrangement, "go"[2] and "shogi"[3] in the camp. I respected the United States because of what they had done for us. Making a promise is one thing, carrying out one's promise is another. The U.S. was great, for it not only kept its word that it would protect us, but also it gave us freedom to develop our interests. Though some Japanese people complained about the food in the camp, I honestly appreciated the meals there. Japanese people weren't used to American food. That's why they complained. The food itself was good. When I left the camp, I expressed my appreciation. Some sardonic Issei showed their hatred

when they left.

Q. How about the problem of loyalty? Where did this problem arise?

A. It was at the camp in Tule Lake. We were called out one by one and questioned on loyalty. People who said "yes" were considered loyal, and those who said "no" were disloyal. I was one of those who pledged loyalty to the U.S. The loyal people got a notice to leave the camp in Tule Lake and move to some other camp. There were over ten thousand disloyal people in the camp, and the camp in Tule Lake was large enough to accomodate those people. That's why we - the loyal ones - had to leave that place. I wasn't happy about leaving the camp for I was used to living there. We got up at five a.m. and ate breakfast on the day we left there. I wasn't happy for a long time after I moved into a new camp. I met an Issei husband and a Nisei wife in the new camp. I helped them take care of their children and we became very good friends.

Q. Were you segregated from the disloyal people in the Tule Lake camp?

A. Yes, we were. We were called the "dogs of the U.S." behind our back. One cook said that we dogs shouldn't use chopsticks at the table. Before I left there, I went to the cook and thanked him for his cooking. He didn't say anything. Anyway, we weren't persecuted physically. The leader and the members of a radical group on disloyalty were arrested before they caused a big problem. People who believed in Japan's victory gave up their U.S. citizenship. They were sent back to Japan and were never permitted to re-enter the U.S. One boy who'd abandoned his U.S. citizenship fought with his brother who'd pledged loyalty to the U.S.. They fought in a deadly way. My husband, believing that Japan would win the war, was planning to go back to Japan after the war. But I didn't want to go back to Japan. I told three of our children that they should decide by themselves whether they

would go back to Japan or stay in the U.S. with me. All of them answered they'd like to stay in the U.S. with me. My husband felt shocked to hear that. Loving the children very much, he changed his mind and decided not to go back to Japan.

Q. Was any couple in the camp separated due to the loyalty issue?

A. Yes. One husband remained in the camp, but his wife and daughter left the camp. They lived together after the war, though. Some of the Japanese people who'd abandoned their U.S. citizenship returned to Japan, others remained in the U.S. . After the war, when they wanted to re-obtain their U.S. citizenship, they had a hard time. One American politician demanded five hundred dollars from them. Some Japanese people re-obtained their citizenship in Bismark. Those who'd given up their citizenship by their own free will struggled to get it back. People like Mrs. Itano who had been taking care of others in need among the Japanese community had to pack and move within five minutes or so, upon evacuation. The notice came to her all of the sudden. It was pitiful to see that the sick people were also forced to move. I knew one who was in bed with heart disease. (He) was unhappy about being forced to move.

Q. When did you leave Colorado?

A. I left there after the war.

Q. Did you come back to California directly from Colorado?

A. Yes, I did. The war was over on the fifteenth of August, and I came back to California in October. My husband had left the camp in June before the war was over. I and my two daughters came back to California together. We went to Reverend Nakamura's place. My husband went to the house of one of his old friends. I used to have the newspaper which announced Japan's

unconditional surrender. I may still have it somewhere.

Q. How many people were there in Reverend Nakamura's place?

A. Quite a few people were there. He himself had four children. Not having a parsonage-house, he slept on the balcony and and provided a room for the sick. We were given a separate place, too. He also arranged for Japanese people to work as domestic helpers for white families, so that some of us could get employment. Mrs. Nakamura's parents were in charge of the cooking. Others cleaned the house and washed dishes. Paying a dollar and thirty-five cents a day, some people there complained about cleaning and doing dishes for themselves. I ignored their complaints and went ahead. cleaning by myself. I myself appreciated Reverend Nakamura for his kindness. I'm afraid I still haven't given enough in return for his kindness. No matter where it is, there's always a problem among people. Some people don't appreciate what Reverend Nakamura had done for them. People without appreciation for the kindness of others and without faith in the Lord always cause some kind of problem.

Q. How long did he run it?

A. As soon as he returned to California in June, he opened up his place for people in need. He closed it in February of the following year. Not only Christians but also Buddhists came into his place. Reverend Nakamura decided to close it down because of some idle people. There were quite a few people there who just relied on Reverend Nakamura's kindness and didn't take their own initiative in finding their means of living. Reverend Nakamura wanted them to make their best efforts out in society without his help.

Q. Where did you go after February?

A. There wasn't enough housing available for the Japanese people. I knew one couple with children who rented somebody's basement and slept there like dogs. It was a pitiful period. Soon after Reverend Nakamura closed down his facilities, a Buddhist church opened up the same kind of accomodations. Gradually, one house after another appeared to be available for Japanese people. Our daughters worked as schoolgirls for one white family, and I worked as a domestic helper for another white family. My husband and son worked on a farm. In other words, we lived separately. By the time I quit my job, we could afford a house of our own.

Q. You've overcome such great hardships.

A. It was a hard life.

Q. Children in the camp must have fought one another.

A. Parents fought one another because of their children.

Q. Thank you very much for a lot of your time.

FOOTNOTES

Tan[1] - A measure for land which equals approximately 9.9 acres. Page 2

Go[2] - One of Japanese games using a checker board. Page 9

Shogi[3] - Japanese chess. Page 9

3 interviews also see interview #42 (5010) and group interview #203

5010 INTERVIEW 2

Project I.D. No. 5

NAME: Washizu, Takae DATE OF BIRTH: 1/1900 PLACE OF BIRTH: Aichi
Age: 72 Sex: F Marital Status: ___ Education: Elementary School (6 yrs)

PRE-WAR:
Date of arrival in U.S.: 6/1921 Age: 21 M.S. M Port of entry: San Fran.
Occupation/s: 1. Housewife 2. ___ 3. ___
Place of residence: 1. Walnut Grove, Ca. 2. Fair Ranch 3. Florin, Ca.
Religious affiliation: ___
Community organizations/activities: ___

EVACUATION:
Name of assembly center: ___
Name of relocation center: Tule Lake, Ca. & Amache, Colorado
Names of bank/s: ___
Dispensation of property: ___
Jobs held in camp: 1. ___ 2. ___
Jobs held outside of camp: ___
Left camp to go to: California

POST-WAR:
Date returned to West Coast: October 1945
Address/es: 1. Sacramento, California 2. ___
3. ___
Religious affiliation: Christian Church
Activities: 1. ___ 2. ___ 3. ___
If deceased, date, place and age at time of death: ___

Name of interviewer: Jan Yen Date: ~~2/24/73~~ 5/7/ Place: Sacramento, Ca.
translator: Fujimura

addendum translated by Yasuko Akamatsu: comments about picture brides. (pages 1a-5a)

#2

A STUDY OF PERSONAL EXPERIENCES OF JAPANESE PEOPLE IN THE USA

Interview with MRS. TAKA WASHIZU

By JEAN YEN

Q. Where were you born in Japan?

A. It is Aichi Prefecture.

Q. When were you born?

A. I was born in 1900.

Q. Do you remember anything about each different war, such as the Sino-Japanese war, the Russo-Japanese war and the Manchurian incident?

A. I don't recall anything about the Sino-Japanese war and the Russo-Japanese war. I do remember the Manchurian incident but since it happened so far away, I didn't concern myself about it.

Q. Do you have any recollections of happy or distressing experiences in Japan?

A. My life was nothing out of the ordinary, just plain, average life.

Q. Do you remember about the Kanto earthquake, the tidal wave and the epidemic?

A. I was already here when the earthquake struck the Kanto area. I read about it in the newspaper and was deeply shocked.

Q. What was your family's religion?

A. Our family religion was Buddhist.

Q. Did you ever hear about Christianity when you were in Japan?

A. I heard about it but had no special feeling for it. Caucasian Missionaries used to preach by the roadside but I did not have any special interest in it.

Q. What was it like when you came to America, especially regarding to family and social conditions?

A. When I first came here, I was sent to the country where there was no electricity and living quarters was just like a chicken coop. When I left Japan, I always thought that all houses in America were made of brick but in reality I was living in a crude and coarse shack. I was so shocked, I could not help but cry and cry.

Q. How much of an education did you receive in Japan?

A. I went only up to Junior High School level.

Q. What was your reason for coming here?

A. My would-be husband came back to Japan in prospect of finding a wife. He had a go-between going from place to place looking for a prospect. Someone told my parents that there was a man in the neighboring village just returned from America in search of a wife and asked them if they would let their daughter go with him to America. That was the reason for coming here and no other reason.

Q. What kind of people were aboard the ship?

A. American, Japanese, Philippino, Hindu and Chinese. Among the third class passenger they were most Chinese and Japanese.

Q. What kind of ship was it?

A. I came on the "KOREA MARU".

Q. Do you have many recollection about the boat trip to America?

A. The thing that I remember most is being sick and suffered tremendously. However, there were some pleasant moments such as eating noodles in the afternoon, seeing movies at night and talking with people with the same frame of mind.

Q. What was your first impression of America?

A. When we arrived in San Francisco it was June and raining. I wondered to myself then that does it rain like this all the time? I marveled at everything I saw. We went shopping for my dress and hat. Whatever my husband said seemed to reach the sales clerk. I wished to myself then that I wanted to be fluent in English.

Q. What did you do when you first came to America?

A. Worked on a farm.

Q. What kind of treatment did you receive from the Caucasian society?

A. It may have been due to the difficulty on my part with the English language, I was made a fool of and mistreated. I remember those sad moments.

Q. Do you remember any interesting stories about the picture bride?

A. As far as I was concerned, I did't have any experience because I was not a picture bride, but I do remember many cases about picture brides.

Q. Have you ever been homesick?

A. During the first year, I was so sad that I always asked myself why I ever came here. We had a child in the second year after I came and bringing up and caring for a child was such a big task for me since this was the first experience. Some nights I went out near the barn on our farm and as I watched the moon I thought of my mother and back home. I had nine brothers and sisters. I told her and thanked her for the love with which she brought up her nine children. I told her about my hardship with an only child and really appreciated her big job of taking care of nine children and her deep parental love.

Q. Are you the only one among your brothers and sisters who came to this country?

A. Yes, I was the only one.

Q. What kind of hardship did you have?

A. Like everyone else, we were share crop farmers and at times we had to move every year from job to job with our small children. That was one of the saddest experience.

Q. Have you ever been discriminated and physically harmed?

A. Yes, we have. We lived in Isleton which was very strong in discriminating against Asians, Japanese and Chinese. Our children and children of other Asian families were forced to attend a segregated school up until the outbreak of World War II and relocation.

Q. How did you learn English?

A. I started to learn English after we went into the relocation camp. Like I said before, as long as I had to live here, I wanted to be fluent in conversational English, but before this, I lived on a farm and never had an opportunity to learn. When we went into camp, they opened an adult education class. I was happy to attend since this was one of my long awaited wishes.

Q. It was hard for you, wasn't it?

A. Class started in the summer and I was nearsighted and couldn't see the words on the blackboard when my glasses got fogged up with perspiration and I was not making any progress. For the first 3 months, I was tempted to drop out many times, but I told myself that this was due to lack of effort and determination. After a few months, I began to enjoy my schooling and continued as long as I could.

Q. How much income did you have?

A. We never had a business of our own and we always worked on the farm. A man made about $1.00 a day during the winter season and in the summer, during the fruit season, he made from $2.00 to $2.25 per day.

Q. When did you buy your house and how much did you pay for it?

A. It was after the war when we relocated to Sacramento in 1945. We bought it for $4,000.00 on 10th Street.

Q. Did the Japanese organizations like the J.A.C.L., Kenjin Kai, churches, Japanese consul, farm organizations, etc., help you in any way?

A Those days, the Nikkei Jin-kai was the only organization in the Japanese community that we could really depend on. For instance, when we started a business or farming, the Nikkei Jinkai helped us by being interpreter and making up the contract. For those reasons, we felt the importance and necessity of the organization and kept our membership and paid our dues in spite of our financial hardship.

As far as the churches were concerned, I don't remember any help received from the Buddhist church, but ministers from the Christian churches usually understood English and they assisted us by being interpreters in times of sickness and hardship.

In those days, all the Isseis were young and very homesick with many fond memories. Once a year, we used to get together with the Kenjin Kai members for a New Year celebration, sharing food and spending a few hours together. That was one of the most enjoyable event of those days.

Q. What do you remember about rearing your children?

A. We had only three children, but even with three children, there were many trying and sad moments. Above all, things that eased those trying days was the anticipation of the children's growing up.

Q. Did you send your children back to Japan?

A. In those days, it was common to see families sending their children to Japan for an education. We did not send ours mainly because of our financial difficulty and our second reason was, regardless of how poor we were, we wanted to stay together. We believed that separation would have damaging effects on the affection between the parent and child. The third reason was that it was our responsibility to give our child an education in the country where he grew up.

Q. When did you come in contact with Christianity?

A. Before World War II, we lived in an outline district down the river from Stockton area. I became ill one day and left for Stockton with my two children to see my doctor. In Antioch, I stopped by a laundry shop operated by a Japanese to ask for direction to the train depot. The proprietor was a kind and friendly man. Although this was our first meeting and we were total strangers, he gave us food and looked after my children. On top of all that, he drove us down to the depot about a mile down the road. In the past I had heard Christians were kind and compassionate people and I wondered to myself whether he and his family were Christians.

There is another incident that I remember. When we first arrived from Japan my husband took me to visit a Methodist minister at his house on Fourth Street. The minister and his wife welcomed us with open arms. When we were leaving, they accompanied us up to his church and bade us goodbye with a warm handshake. Those acts made me see how kind and friendly they were and left me with an impression that Christians were nice people. Those were some of the reasons why I became a Christian.

Q. What kind of hardship did you experience?

A. Our family life was average and normal, and there were no special experience.

I was staying at the Nippon Hotel in Sacramento one night when we were in town for business. I noticed a Japanese man carrying a bag early in the morning and was told that he was making the rounds of restaurants and homes looking for foods in the garbage cans. Across the M Street Bridge in West Sacramento, there was a community called "Hoover Village". This was so named because the people were going through a period of depression, when Mr. Hoover was the President. Even though the cost of lodging was only 25¢ to 35¢ they could not afford it. They went out look-

ing for burned boards or corrugated iron sheets after a fire to make shelters for themselves. There were some that were sleeping under the bridge.

Q. When did you decide to say here permantly?

A. People were making plans to return to Japan in Tule Lake but we had children and decided to live here permanently as soon as we relocated.

Q. When Japan attacked Pearl Harber, what did you think? How did you feel?

A. Around 9:00 a.m., on Sunday morning, my child told us of the Japanese attack but we asked him who told him such a lie and told him to go to Sunday School. I even told myself that such a thing would never happen. Later that day, the secretary of a Japanese organization and the City Mayor, we were living in Isleton, came over to each home and informed us that a state of war existed between Japan and America and told us about the curfew. That was the first time I really felt the impact and great shock. At that time, the memories of our last farewell with my relatives in Japan went through my mind and thoughts of never seeing them again and all of us being killed here. I just cried and cried for next few days and felt a tremendous distress and sadness.

Q. When you were informed about evacuation, how did your feel about the coming event and how did you go to the Assembly Center and Relocation Camp?

A. My son told me that a soldier posted the evacuation notice on the power pole by our little store saying that all Japanese had to evacuate. We really felt a great disappointment because we had bought a house for a small business of our own expecting to live here the rest of our lives. It was such a big blow that we had to close up and evacuate.

We felt a great resentment toward the Japanese Government, asking why they had started this war. Before the war, government officials from Japan used to tell us that we had nothing to worry about in case of war. The Japanese Government would dispatch ships to repatriate all Japanese. Now, without any forewarning to us, they started the war and I asked myself what plan did they have for us. It was sad and disappointing and I couldn't help but cry.

Q. How did your white friends feel about this?

A. I want to talk about my landlord. We lived in Isleton and many Japanese built their homes on leased land. In spite of the large gain he was obtaining from his tenants, he showed no sign of concern toward us and I wondered and felt the caucasians' cruelty through his cold-hearted attitude.

Q. How did you take care of your home, possession and business?

A. A year or two prior to the war, we bought a refrigerator, sofa, and chairs. The children were getting older and having those things meant a great deal to them when inviting their friends over. Because of the evacuation, we had to let those items go dirt cheap.

We operated a shoe repair shop with equipments valued at a few thousand dollars. At the time of the evacuation, we stored the equipment with our landlord, but upon our return, we discovered that all the equipments were sold by the landlord. For this reason we could not start the business again. My husband worked as a farm laborer and I worked as a domestic.

Q. How old were your children when you evacuated and how did the white churches react to this evacuation?

A. My son was 20 years old, and the first daughter was 16 and the second daughter was 12 years old. We received no assistance from the white churches. We had no contact with them in the past.

Q. Which assembly center and relocation camp did you go to?

A. We evacuated from Isleton to Walerga Assembly Center. After a month of coarse and crude life in Walerga, we were moved to Tule Lake Relocation Camp.

When we were in Walerga, at each meal time, we had to line up for food with a bowl in hand just like a beggar in Japan and it made me sad. So we went to Tule Lake with feelings of anxiety and apprenhension, but we found, on the contrary, a big mess hall with tables all set up and ready to sit and eat at the sound of the bell for each mess call. Toilets were flush type compared to holes in the ground in Walerga. When I went to Tule Lake, there was a certain uneasy feeling, on my part, that they put all the Japanese in one camp to do away with us by poisoning the "miso shiru" or coffee, but it turned out to be completely untrue. Later they had many different educational opportunities for people who wanted to learn English, Sewing, Carpentry, games of "Go", etc.

Seeing all this, after coming here with mixed, uneasy feelings, made me realize that this could only happen in America, no wonder she was the leading nation in this world and should be proud of it. Since then my days in camp were happy and appreciative ones. After 2 year in Tule Lake, we went to Amache Relocation Camp in Colorado. When we were in Tule Lake, the neighbors were all from around Isleton area and we never felt lonely, but in Amache, most of the people were from the southwest part of Los Angeles, and we lived with the feeling of living among total strangers. Later a visit from a minister and a member of the church gave me an opportunity to meet new friedns in church. We stayed in Amache for 2 years.

Q. What did you think of the Nisei volunteering for the Army?

A. General consensus of opinion among the issei people in camp was against it. Some one mentioned that he told his son if he had to go be sure to stay away from the front line where bullets fly. But I thought to myself that the nisei, being American citizens, it was their duty and responsibility to protect and fight for this country even though it was wrong to put them in camp. I didn't want to say this openly because I was afraid that I might be killed by being called "Inu".

Q. What kind of job did you have in camp?

A. In Tule Lake I worked in the mess hall laundry and in Amache I was a janitress for the school.

Q. How was your religious life there? Did you go to church?

A. I was living with friends in the country so I did not go to church, but in camp, I went to church every Sunday.

Q. What kind of meaningful things do you remember about camp?

A. I always wanted to learn English and after the Adult Education Program was set up, going to school was one of my most precious thing. Even though I was a Christian before the war, living in the country was a big handicap but since going to camp I attended church services every Sunday.

Q. When did you leave the camp and where did you go first?

A. We left camp for Sacramento in August, 1945. The reason for going to Sacramento was mainly due to Reverend Nakamura. He was our minister in Amache and was planning to set up a hostel in a Japanese Presbyterian Church. Through his personal effort, I was able to get a job in a caucasian's home and at the closing of the hostel, we were able to buy a house on 10th Street.

Timing is getting turned around a bit here, but I want to mention the help and aid extended by Reverend Nakamura at the time of deciding where to relocate to from Amache. We decided to go where Reverend Nakamura was and our second home, California. He met us at the train depot just as a parent, offering their protecting hands to receive their child. For all his help and goodwill extended to us, to this day, I feel a heavy weight of gratitude upon my mind for not being able to return his kindness. When I think of him, which is very often, I believe that he is the true messenger of God's will and I classify him as a truly great minister.

Q. How was the attitude of the whites towards you after the war?

A. When we returned to Sacramento, it was hard to find a house for rent especially being a Japanese. When we went to the restaurant to eat, the waitress completely ignored our presence many times. Their attitude toward us began to improve after the distinguished service record of the 442nd Battalion and Sadao Munemori, who sacrificed his life for his comrades and won the Congressional Medal of Honor, and had a ship named after him, were published publicly. Before the war, many highly educated Niseis could not get jobs rewarding of their education and were forced to engage in manual work. Since the war the conditions have improved a lot. Now niseis are given full opportunities to show their capacilities and potential. This is mainly due to the great war record of the nisei. I strongly believe this is the very foundation of today's peaceful and harmonious atmosphere and to those who gave their lives to protect this country, I would like to offer my deepest and most sincere gratitude.

---- The End ----

Portion of Mrs. Taka Washizu's tape

(Note: The tape started here. She is telling about Japanese picture brides.)

(continued on Page 3 of Ogawa's interview, Tape #2)

Mrs. Washizu: When she (a picture bride) arrived at the port a different man (different than the original picture she saw) came to meet her. Everyday in the newspapers, there were inquiries for missing persons. Now days, when there is family trouble, the husband usually leaves the house but in those days, the wife left. Some men sent false information to Japan saying they had a good job or a good position. When the bride arrived, she found that the man she married was jobless or a playboy. Many brides took shelter at the Salvation Army Centers. At the Japanese Salvation Army Headquarter in San Francisco, there was Major Kobayashi, and in Sacramento, we had Captain Matsushima. They helped many picture brides. Not only brides, they helped many Japanese in distress. Many Christian ministers helped too. They organized a crusade against gambling because gambling was the downfall for many men. Salvation Army people came around asking donations for their working fund. Gamblers had money to gamble but they had no money for such causes.

I lived in Delta area (Isleton, Calif.). Rev. Keiichi Imai was the first pastor of the Walnut Grove Japanese Methodist Episcopal Church South(his widow lives in Dinuba now). At the beginning, he had to take odd jobs to support himself and the ministry. He also started a crusade against smoking. He was in Walnut Grove 17 or 20 years.

You asked how picture brides started, didn't you? This is what I heard from my late husband. One year, a Dietman Saburo Shimada came to visit America and made a speaking tour to places where many Japanese immigrants were living and working. He heard of these men planning to return to Japan if they saved $1,000.00 It was worth a lot of money then. Mr. Shimada told these men to get married and stay permanently in America where oportunity was greater than returning to a small country like Japan. He returned to Japan and introduced a bill so the Japanese brides could come to America. By that time, the men were getting older and they realized they should start a family.

Q: Who was eligible to send for a picture bride?
A: Any man who desired. Relatives in Japan usually selected the prospective bride and had them exchange pictures. It both sides were satisfied, then arrangements were made to have the bride come to America.

Q: Did they have trouble after all this was done?
A: Yes. The marriage was done without courtship. It was like two strangers getting together. In my case, my husband asked his relatives to find a prospect for him and then he returned to meet me. Through a "Baishakuniu" (a go-between), I consented to the marriage. I had a cousin here in America so it was easier for me to make the decision. If I had no one I knew in this country, I was probably afriad to come. I would be concerned about who would take care of me when I got ill or whom to go to when I had problems.

Q: Have you heard of any picture brides who faced problems when they reached here? I have heard of a man who met his bride at the pier but he wasn't pleased with her looks so he sold the woman to a Chinese.

A: I heard there were some stories like that. I have heard of a man who made his wife work as a prostitute and gambled with the money she made. I also heard of a Japanese bride who was sold to a Chinese. This was in San Francisco before the 1906 earthquake. They kept her in a dark room in the basement and she had to work as a prostitute. She couldn't escape because she was guarded at all times. She escaped when the building collapsed during the earthquake and was saved. Some women who were kept in upper rooms were able to throw notes out of the window and by luck if a Japanese picked it up, they got help to get out. There were many sad stories like these. Someone from the same prefecture where I came from was given some money to return to Japan by the prospective husband because he didn't like her. She married some one else.

Q: Were there some brides who left their husband and eloped with other man?

A: Yes, I think there were some. If they didn't like their husband, there were many bachelors then. It is rare but I know of a man who gave all the money he had to his wife and left her asking her to raise their five children. She returned to Japan with the children.

I have heard of other cases when a man who couldn't

afford to send for a bride, tried to steal other man's wife. Most of the women of Meiji Era were morally strict and if they did not consent the angered man killed or harmed the woman's children. I had a friend who passed away after a long illness few years ago. Her daughter was killed by a man when she was 3 years old. My friend mentioned to me many times how she wished she had her daughter.

Many Japanese laborers were single and they lived in farm labor camps. I worked as a cook at one of these camps. My husband and my three children were with me. One day, the boss said he was sorry but wanted us to leave because he had to hire a friend who was very destitute and he was obligated to hire her. I told him it worked out just right for us because we were planning to start a farm of our own. Later, I heard that the other woman who had 2 or 3 children was killed by one of the Japanese laborers at the camp because she refused his demands.

My late husband had a brother. He married a picture bride. He wore a hat all the time except when he went to bed because he was prematurely gray haired. I heard he dyed his hair when he took the picture to send to Japan for the bride.

Q: I heard some women sent their sister's picture or some one else's picture. Did you hear that?
A: I heard there were some but more men did that. Ten years ago, some of these persons were still alive.

Q: Do you remember of any other incidents or conversations?

A: I have a book titled "Salinas-no-Tsuchi" (The Dirt of Salinas). This book has many Issei stories. It's loaned to a friend now.

Q: I would like to read it. Will you ask if your friend has finished reading it?

"The End"
(Translated by Yasuka Akamatsu)

Permalife
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3 interviews also see interview #2 (5010) and 5010 interview #43

Group interview
Project I.D. No. 203

NAME: Washizu, Takae DATE OF BIRTH: 1/1900 PLACE OF BIRTH: Aichi
Age: 72 Sex: F Marital Status: ___ Education: Elementary School (6 yrs)

PRE-WAR:
Date of arrival in U.S.: 6/1921 Age: 21 M.S. M Port of entry: San Fran.
Occupation/s: 1. Housewife 2. ___ 3. ___
Place of residence: 1. Walnut Grove, Ca. 2. Fair Ranch 3. Florin, Ca.
Religious affiliation: ___
Community organizations/activities: ___

EVACUATION:
Name of assembly center: ___
Name of relocation center: Tule Lake, Ca. & Amache, Colorado
Dispensation of property: ___ Names of bank/s: ___
Jobs held in camp: 1. ___ 2. ___
Jobs held outside of camp: ___
Left camp to go to: California

POST-WAR:
Date returned to West Coast: October 1945
Address/es: 1. Sacramento, California 2. ___
3. ___
Religious affiliation: Christian Church
Activities: 1. ___ 2. ___ 3. ___
If deceased, date, place and age at time of death: ___

Name of interviewer: Hoihachiro Takarabe Date: 9/24/73 1974 Place: Sacramento, Ca.
Translator: H. Takarabe

Conversation with Parkview Presbyteri an Issei Fujinkai members:

Kosho Hiraga
Sumako Itano
Ai Miyake
Ai Miyasaki
Ai Mizobe
Tome Takatsuki
Toku Sato
Taka Washizu

Place: Parkview Presbyterian Church, Sacramento

Time: 1974

Interviewer: Heihachiro Takarabe

Translator: Heihachiro Takarabe

Itano: I was raised in a very traditional and well known family in the village. You know the life of a wife in that kind of household was very difficult. I'd seen my mother suffer a lot. There are so many things which she had to worry about. So I didn't like that kind of life at all.

Washizu: Ever since I was 14 or 15 years old, I wanted to come to America, because I didn't want to live in such a poverty-stricken Japan. It's really strange, but somehow things worked out the way I wanted.

Itano: My mother used to say, "Just because you live close to parents ~~it would~~ does not assure a happy life. There are lots of people who had a real hard time because of ~~it~~ such a situation. So it might be better for you to marry a very straight and serious person even though he might have to go far away. It seems as if he (Mr. Itano) doesn't have much money, but he will do well enough to feed you." When I said that to my husband, he said, "You were a fool, that's why you came to ~~the~~ a place like this." (laugh...)

Washizu: Well, a man who just graduated from a college wouldn't have much money. (At that time Mr. Itano just graduated from U.C. Davis in Agriculture.)

Itano: You see it turned out to be true when my mother said, "He will be able to feed you." She said, "You are very healthy, so why don't you go to America." My mother had ~~x~~ foresight because she suffered a lot in such a traditional family.

When we visited Japan last time, we didn't even tell anybody about our visit,(so that they would not make any big celebration). So my brothers were working at universities. They were really surprised to see us.

Well, I listened to my mother's opinion and somehow it worked out okay. However, I wasn't enthused about coming to America. My mother knew that I was a very independent woman and could not adjust in that kind of traditional household ~~whose~~ where women had to say, "Yes, Yes." and did whatever was told ~~to~~ them.

Q: Japanese-in-laws used to be very difficult to get along with.

Washizu: I used to live in Isleton. Our children had to go to a segregated school. There was such a school in Florin, too. They say those Nisei who went to segregated schools had very heavy accents.

Q: When I went to visit Livingston, someone said that ~~once~~ a Nisei student came from Florin area and because of the

Washizu: Well, when my son went to a public school, a teacher held out a pair of scissors and asked his class, "What is this?" My son said, "I know. It's hasami (scissors in Japanese). He didn't know how to speak in English very well at that time.

Itano: Around here all Nisei children went to Lincoln Elementary school. Even though it was not a segregated school, there were many Japanese and Chinese children and very few Caucasian children. They were learning such elementary language as "Open the door," and "Close the door." It was very funny. However, they had a good teacher by the name of Miss Edna. It's her first name, I think, and I wouldn't know the rest.

Q: I heard a white person who taught Nisei children saying that when they drew pictures, they drew a large battle ship with a large Japanese flag and a small battle ship with a small American flag. (~~people~~ laughter)

Washizu: When we entered the concentration camp, people in Sacramento wondered whether or not all the young people in Isleton were Kibei. I said, "Oh, no. My son doesn't know Japan at all." Then they said, "Why is it that everybody speaks such good Japanese?" So I said, "Well, everybody went to a segregated school, so they know lots of words which I even don't know. However,

they were very poor in English.

Itano: You know the principal at Lincoln Elementary school was a woman, a very strict person. If boys didn't mind themselves, the only thing the teachers had to say was, "I'm going to send you to the principal." Then they would ~~shrink away~~ (behave themselves? quiet down?). Her name was Miss ~~Hatley~~ Hartley.

Miyake: There were many poor Japanese people at that time. Miss ~~Hatley~~ Hartley once asked Mrs. Masaki if she could get assistance for those poor Japanese people. But they did not want to receive any assistance from the government. Miss ~~Hatley~~ Hartley wanted Mrs. Masaki to carry this message, but they refused to accept it. No Japanese accepted welfare at that time.

Itano: At that time there was no social security, so when the husband died, ~~those~~ the family had nothing to depend on. Their children were still small and they were really poor. Even then, they would not accept any assistance. At that time women couldn't go to work as (~~houseworkers~~ domestics) as freely as ~~we~~ they did in recent years.

Washizu: There were those who had to send their children to Japan, because otherwise they would not be able to work. Rev. Kato was sent back to Japan when he was

three years old. Especially when their mother died, the father could not take care of them.

Itano: When their father died, then the mother could raise her children somehow. But when their mother died, the father could not take care of them.

Kiyoshi and Dorothy went through similar experience because their mother died soon after Dorothy was born . She was only 2 years old then. When I went to her funeral, their family friend, Mrs. Endo (I think it was her name) held her. It was the time when she could not understand that her mother had died. She had a round cute face, and she was looking around all over the place. I think Kiyoshi knew what was going on.

Q: Mrs. Washizu, you have three children,right?

Washizu: All my children went to high school. However, Miyoko graduated from a Jr. College. My son is working for the Post Office.

Q: How about you Mrs. Itano?

My oldest one is Harvey (PHD and MD) and then Dean who is a lawyer and manager of Guild Savings and Loan. The third one, Masashi, is a pathologist in Long Beach Memorial Hospital. Sometimes I forget what my children are doing and I get embarrased.

My daughter graduated from college as a dietician.

Q: Mrs. Sato?

Sato: All my children(three) are dentists now, because my husband was a dentist.

Q: Mrs. Miyake?

Miyake: I have three children, one boy and 2 girls. My son is a college graduate. He wanted to become a teacher, so he went to a college in Minnesota. But he became an engineer. Helen was going to a junior college but we were evacuated, so she learned sewing in Chicago. The oldest daughter went to UC Berkeley.

Q: Mrs. Mizobe?

Mizobe: I have two daughters, Toyoko and May. Toyoko is the older one. Both went to Jr. College. Toyoko was in college when we were evacuated.

Q: Mrs Hiraga?

Hiraga: I have 8 children. They all graduated from colleges. George went to a college in Los Angeles. He is a diplomat and now he is stationed in the Philipines. Second one is in Los Angeles. He is a minister turned social worker. He went to college in Minnesota. He went to Japan and then went to Seminary. Willie went to school for architects. Now he is doing ~~a job~~ work which deals with building bridges and developing land.

Sherly went to a junior college. The rest of girls went to high school. All were married.

Q: Mrs. Miyasaki?

Miyasaki: I have three daughters and a son. The oldest one, a daughter, got ~~marry~~ married early, as soon as she graduated from Jr. College. The next one graduated from high school and was sent to Japan to attend Seishin Jogakuin (Women's College). As soon as she came back, the war started. The third one was attending a Jr. College when the war started. So she didn't get to graduate, but she went back to college after they got married. My husband died when Dan, my son, was in college, with one more year until his graduation. He was attending a dental college in Chicago.

Q: Mrs. Takatsuki, you don't have any children, right?

Takatsuki: Yes, that's right.

Hiraga: I guess I have the most children. My children liked school, so they all wanted to go to school.

Q: They told me that Nisei did very well in school, why?

Itano: You see, we had ~~nothing~~ no way to improve ourselves, because of discrimination, however, there was one thing we could do which was to send our children to school. You know that they had to be a lot better than white people (to get a job). If they were equal, then Nisei would have no chance. However, I didn't have to tell my children to study. I did tell them to study Japanese, though.

Q: How about other people?

Takatsuki: This is the way I feel. Nisei ~~were~~ are Americans. Their mothers stayed home. However, nowadays both parents work and the children ~~were~~ are left alone at home. So this might have something to do with their grades being lower than those of Nisei. I also think that children (Japanese-Americans) now are used to too much ~~of~~ luxury. Issei were very poor.

Itano: Friends are also an important factor, too. If they had good friends, then it was OK. Japanese lived in a small area, so everybody knew what the children were doing. Even school teachers knew the childrens parents, so ...

Takatsuki: That's right. They didn't have too many white children as their friends.

Q: Why Nisei ~~studied~~ had the study hard?

Itano: Of course parents encouraged them very much. I think parents wanted them to become better educated and more recognized by the society than Issei were. I think this was the real wish which was ~~behind~~ in the parents' mind.

Washizu: You see, Issei came to ~~the place~~ America where they could not speak the language and had no rights. We even could not buy land, because we did not have citizenship. Issei knew that they couldn't advance very far, but they really wished that at least their children ~~can~~ could become successful.

Itano: However, even if some of the Nisei graduated from Engineering school, they could not get jobs in those days. I knew there were those who said, "What are you talking about! Even if you graduated from college, you can't even get a job. There is no use going to school!" There were some people like that. Besides, if their kids worked at a farm, or a fruit stand, they could make money immediately. Take Imagawa, for instance, even though their children graduated from college, they couldn't get jobs. But they still sent their children to school. They were really interested in education.

Washizu: There was a time like that. If they thought about immediate income, going to school was a waste of time. For example, I knew a Nisei who graduated from Harvard University, but the only job he could get was a job as a delivery boy at that time.

Itano: In one way of looking at it, because of the war, Japanese Americans were forced to relocate and became exposed to many more areas of America. That's why people in the East began to recognize the Nisei's ability.

Miyake: It's very important to do well in school, but I have never told my children "not to get behind others". I have been reading "Fujinno Tomo" ("Friends of Housewives", a magazine for housewives) for a long time. There were many good articles in there. Some of them, particularly those articles of Hani Motoko, were good. She often quoted from the Bible. Once she was asked by an interviewer where she got the idea about her school. She replied,

"I got a hint from the Bible." She said, "You should ~~never~~ teach children not to ~~get~~ be defeated. It's OK when they win. But if he/she get defeated, then ~~your children~~ The child will bear a grudge against others. I would like to say, 'Do your best!' If you do well, then you'll be very happy. Even if you ~~didn't~~ don't do well, you can accept yourself. At the same time you can sympathize with others who ~~didn't~~ don't do well. You should never insist on winning. Otherwise you would not be able to be kind to others."

Itano: However, Japanese parents said, "Don't get defeated!" quite often. I used to hear it very often. They would say, "Makeruna!" (don't get defeated).

Washizu: However, soldiers of 442 must have put up a maximum effort because they heard "Makeruna!" from their parents.

Miyake: However, I feel that this comes from the Nisei's patriotic spirit for America.

Itano: It's true. It's not just Japanese who loved their own country. Nisei don't say that by wards, but they sure cooperated with the government and showed their patriotism by action. I think Nisei are very honest.

Miyake: I ~~felt~~ feel the same way. It's not just Japanese who taught patriotic spirit. Americans also taught their children the spirit to love their country. I was still at Tule Lake, and Masako was in Minnesota when we had to decide whether or not

we should go back to Japan. So we wrote to her about it. Then she said, "Mother, if you want to go back to Japan, you ~~could~~ can do that anytime you want. However, even if I'm alone, I would like to stay here and serve America."

This was her letter to us. For the first time I felt that American children were indeed taught the spirit of patriotism little by little in the schools. It comes from the fact that they sing national anthems, and ~~doing~~ from other things at school. It is a very gradual process. It's not because she went to the East, but because she attended ~~an~~ American school. That's how I feel.

Q: Mrs. Sato, how did you educate your children?

Sato: Well, you know I didn't understand anything, so I just let them do whatever they wanted to do.

Itano: At Sato's ~~young people~~ The children had to do better than their father, since he was an Issei dentist.

Sato: I feel they had good friends.

Miyasaki: At that time ~~a~~ The environment was very good.

Q: Your children's friends were ~~whites~~ hakujin (Caucasian)?

Sato: No, they were Japanese, ~~M~~ Masaki's boys, Dr. Sato and others. I really feel it was because of their friends' influence that they turned out OK.

Itano: I received a Christmas card once from Mr. Nagaishi, a former Japanese school teacher. He said, "I'm sorry I haven't been able to communicate with you for a long time. One of the reasons why I couldn't write to you was because I feel that I had not been successful in teaching Japanese to your sons. I tried my best but I was not very successful. So I have been feeling very small." Well, I cried, because it wasn't his fault. (He took care of my son, Harvey.) It was because my boys were lazy and didn't study hard enough.

I told them that if they could get good grades at the ~~Whitemen's~~ Public school, then there was no reason why they couldn't do well in Japanese school. They just didn't want to put in ~~an~~ the effort. I used to be scolded by my husband, because ~~boys~~ the boys weren't studying Japanese hard enough. My husband used to say, "You are staying at home ~~and~~ why don't you help them to study Japanese." This used to give me a headache.

I suppose when they went to Japanese school, they relaxed and didn't study. If the teacher was real strict teacher, then the students would learn ~~it~~, but...

They say that Mrs. Makita was a real strict teacher. Even the boys minded their manners and studied hard in her class. If a teacher was ~~lenient~~ lenient, the boys were very noisy, ~~taping~~ tapping on the desk, and ~~did~~ doing all kinds of things in class.

Q: Mrs. Mizobe, why did Nisei do so well in school?

Mizobe: I suppose it's because they were diligent. They were Americans, so they had to be educated well here. I wouldn't know the other reasons. If you study hard, then it ~~would~~ become your own treasure.

Q: Did you think Nisei knew that?

Mizobe: I think so. You see their parents didn't understand too much about ~~things of~~ America. It was very inconvenient. So ~~they~~ the children just couldn't afford to be indifferent ~~for~~ about studying.

Itano: One day a Nisei parent asked me how we helped our children to study, because her children (~~Nisei~~ Sansei) weren't studying very much. I told her that I never had to tell them to study, but it was very important to create an atmosphere where children could study hard. All my brothers went to college in Japan and there aren't any who stopped at the middle school. So I used to tell my children about them. I suppose there ~~were~~ was such an atmosphere at my home. We never told them ~~to work as fast as they can.~~ They had to get a job right away. There were those who quit school and started working. You couldn't blame them because Issei didn't have much economic power to send their kids to school one after another.

Takatsuki: I think kids who came from rich family ~~didn't~~ tend not to do very well. It's the kids who came from a rather poor family who tried their best. You see, they knew the situation at home. They couldn't fool around. The other thing is that, before the war when children finished classes at their public school, they used to go to a Japanese school. They just didn't have a chance to play. As soon as they ate their sweets after school, they had to go to their Japanese school. So they didn't have time to get involved with bad ~~things~~ children's groups.

Itano: Well, they didn't even let ~~you~~ our children in. The groups.

Takatsuki: Nowaday Nisei are scattered in the ~~white~~ community and they don't live in the same area together. So Sansei children associate with ~~white~~ children in their neighborhoods. You don't know whether those children are good or bad. And most of the time ~~these white~~ The parents don't know where their kids are. Once a Japanese parent called her neighbor trying to find her children's whereabout. The neighbor said, "Well, they'll come back when the time comes. You don't need to watch them that carefully." Nisei still worry about their children's whereabout. But because they associate with anybody nowadays, Sansei children are ~~easy~~ apt to get involved with bad groups. anyway.

Others: You are right!!

Miyasaki: When our children ~~are~~ were growing up, they studied hard. That's all they did. So when they came back from Japanese school, they ate some sweets and then they studied again. All Japanese children did the same. So naturally they learned to study hard.

Itano: They didn't have that much freedom. So it was better for them.

Q: Did you send your children through school?

Itano: Yes, we did.

Sato: Yes, we did.

Miyake: No, we didn't. My children worked during summer vacation

and also worked when they could. So I didn't have to send any money to them.

Miyasaki: Well, ~~as for~~ Dan, ~~he~~ worked during the summer and saved up about 4 to 5 thousand dollars. However, it wasn't enough for his expenses, especially for the dentistry. They said they needed over $10,000 a year. So I helped him out. It's almost impossible to go to the school of dentistry by yourself. I sold some bonds which my husband had in order to make money available to him.

Itano: It was a real good use of that money.

Miyasaki: Yes, because of that he can make good money.

Itano: My son, Masashi, also went to work in Marysville and other places. However, his earnings weren't that much. If he had ~~they were to spend~~ spent it for tuition, ~~they couldn't~~ it wouldn't have lasted more than one semester, because ~~they~~ he had to spend a lot in the beginning.

Q: How about you, Mrs. Hiraga?

Hiraga: My oldest son attended school in Japan. We had to send money ~~for~~ to him. ~~There were some who~~ Some of our sons went to school here. So we had to spend money for them, too. Some of them worked at a cannery. Then one of them went to Los Angeles. Our girls learned sewing and other things.

Itano: I think Harvey worked in his school, too.

Q: I still have one more question. Just because you went to school, it doesn't mean that you can become a fine person, does it?

Miyake: I feel that you need both public school education and family education.

Itano: Even then, one must build that up before they graduate from high school. I don't know how successful I had been.

Q: When Japanese say, "learning" it also includes building of one's moral character. It's not just knowing things.

Itano: I agree with that. Just because one ~~went~~ goes through school, it does not assure him ~~to~~ of becoming a fine person.

Takatsuki: Back in the old days, we used to learn "shushin" to learn moral codes. However, they do not teach things like that here.

Miyasaki: They don't come to church, either.

Takatsuki: If children don't go to a temple or a church, they ~~wouldn't~~ don't have a chance to learn these things.

Q: In Japan, teachers weren't just somebody who taught subject matters. They taught something about building a good character. However, teachers here don't do that.

Itano: I think teachers here are very specialized (so that they can't teach morality).

Takatsuki: In Japan if the church ~~were~~ was a Christian one, then ~~they'll~~ they'd go to church. However, if they were not, they did not have much chance

to go to a temple or shrine. So they needed to teach morality at school. When we were going to school, we learned it, but they don't teach it any more.

Q: In one way ~~A~~ the American educational system is very inconsistant. High school students cannot smoke ~~in~~ on the school premise. Sometimes the vice-principle will make ~~a~~ the round, and if he finds someone smoking, he can order him to stop smoking. However, if kids ~~were~~ are smoking just outside of the school, he ~~couldn't~~ can't say anything. ~~If it was in Japan,~~ In Japan, a teacher is a teacher wherever he may be. When they say don't smoke, it ~~carried~~ counted wherever he went. So it ~~was~~ is very consistent. Can't Here.

Washizu: I don't understand the system here either. Once our house was burglerized. It was in Isleton. So I notified the police that my house was burglerized. Well, he said, "I'm a police man for the city and I can't go out to ~~a~~ the county to take care of it." I thought it was ~~funny~~ strange.

Miyasaki: You must have been in a different district.

Itano: However, she must ~~gone~~ go to the closest place for ~~this~~ protection.

Washizu: I don't understand that, because we were in the same Grand Island. So I felt that he was running away from his responsibility. Even in this town, ~~police~~ the police will come after the burglers who are running away. It's because they ~~were~~ are worried about their own safety.

Itano: When we were raising children, we could say whether or not

very obedient. However, nowadays, children have too much freedom. Parents have to worry about them very much. When our children were growing up, we could tell where they were and what they were doing.

My son, Harvey, never said anything about himself and his acheivements at school. Others' parents used to tell me about his activities. His friends used to tell their parents about him, and then in turn they used to tell me. They wouldn't tell me anything bad about him, though.

Takatsuki: The ~~world~~ community was much ~~smaller~~ closer then.

Miyasaki: I feel Japanese parents were respected by teachers, too.

Takatsuki: Children's education begin when ~~they~~ are very small. My niece in Texas brings her two children to their Sunday School every Sunday. The younger one who is 3 now said, "Grandma, why don't you go to church? I go to church dressed up. It's very good to go to church!!" Children must be trained from childhood.

Washizu: .....this man took 3 children and went back to Japan right after the war. He said he and his family were placed with the people who came back from Manchuria and Taiwan. When they were fed, the food looked like chicken feed. So he was looking at the food for a while. Then a refugee from Manchuria came by and said, "Oh, are you through with it? Can I take it away from

you?" and he took it away and ate it up.

One day he asked the waiters, "Would you please give us a little better food?" Then the waiter said, "I can't do anything about that. Talk to the cook!" In ~~the~~ comparisen to the refugees from Manchuria and Taiwan, The American situation was much better. The WRA told us to take as much as we can carry. So some people wore 2 to 3 underwear, garments pairs of 2 pants, and 2 overcoats. On the other hand, people from Manchuria didn't have anything, they say because it was in August.

In Japan there were quite a few thieves after the war. ~~Those~~ People slept with a big stick, ~~papa and his boy~~, so that when a thief came in, they could fight him back.

I went to visit Japan in 1949. People in this church gave me a farewell party. I felt like I was a ~~king~~ Royalty or something. I also received a party from a Kenjin Kai (prefectural association). I met the person whom I was talking about. He told me, "Every time I see my children's face at sleep, I say to them in my heart, "Please forgive me. I made such a bad judgment. We left a country where there were was everything abundantly and came to this country where there is nothing. Please forgive me."

This father was really emotional about it. Because this father told his children that Japan was a very good country and that's why his children came with him. However, the situation was completely different.

Miyasaki: However, Tule Lake was very rough for a while. We had to leave for Colorado. Didn't you go with us?

Washizu: Yes, we did. However, we were in a different passenger coach. We all were together. Life is such a long journey and there are lots of things which happen. I don't know how I survived to this day. Rev. Takarabe, you should go to the Tule Lake Pilgrimage (1974). You will hear all kinds of stories. There are many people who died in the camp. They died with a great deal of regrets.

We used to call the camp (Tule Lake) haisho no chi (a land of exile). When we wrote a letter, we opened it with a line, "We have been looking at the moon for so many months/years from the land of exile."

Q: What do you mean by Haisho?

Washizu: It means that we were sent away to the land of exile.

Miyasaki: You know Sugawara, Michizane who was sent to exile. He composed a poem from the place of exile saying, "I am looking at the moon from the land of exile." He was sent to a very lonely place, so he expressed his feeling in a poem. Well, we all experienced the same loneliness and hardship.

Washizu: Well, then the news came to us at Colorado that Japan had lost, people were beside themselves. Their faces were pale and no one said a word. All Issei were walking like they had no bones in them. Because many people thought that Japan would win. So no one dared to look at others' faces. No one said a word.

It was unconditional surrender, such a miserable state. I feel it was really great that Americans lifted the Emperor alone.

Miyasaki: It was because of the good will of Chiang Kai-Shek. He did a lot of good things for Japan. Unfortunately China was divided into two.

Washizu: After the war, we were wondering where I should go; to the East, or Japan or to California. I thought about this every day. At that time, Rev. Nakamura extended his saving hands to us. I will never forget his kindness. He was always smiling. (After he opened a hostel at Parkview), he went to the railroad station everyday to pick up Japanese people who were coming back to Sacramento. At that time, Nisei were holding small babies. They came to our church and ate meals. Then Rev. Nakamura would help them to get settled, or help them to go to the East.

Rev. Nakamura was very helpful to Japanese community. I really feel we were lucky to survive those ordeals. There are many people who had lost their lives because of this evacuation, though.

There were many Issei who were interned. The government didn't want leaders to be around, so they put them in internment camps. There were lots of people who died there, too.

There was a man who had worked as the president of the Japanese Association in Isleton. He had a heart condition. However, the FBI

agents forced him to get ready to be ~~incarsolated~~ incarcerated .....

(The conversation ends at this point.)